

groaning, thus does this corporeal Self  
mounted by the  
intelligent Self, move along groaning, when  
a man is thus  
going to expire.

" (36) And when (the body) grows weak  
through old  
age, or becomes weak through illness, at  
that time that person,  
after separating himself from his members,  
as an *Amra*,  
(mango) or *Udumbara* (fig) or *Pippala-fruit*  
is separated from  
the stalk, hastens back again as he came to  
the place from  
which he started, to (new) life.

" (37) And as policemen, magistrates,  
equerries and  
governors wait for a king who is coming  
back with food and  
drink, saying, " He comes back, he  
approaches ", thus do all  
the elements wait on him who knows this  
saying, " That  
Brahman comes, that Brahman  
approaches."

" (38) And as policemen, magistrates,  
equerries and  
governors gather round a king who is  
departing, thus do all  
the senses (*pranas*) gather round the self  
at the time of death.  
when a man is thus going to expire."

#### **Fourth Brahmana.**

" (1) *Yajnavalkya* continued : " Now when  
that self  
having sunk into weakness, sinks, as it  
were, into unconscious-  
ness, then gather those senses (*pranas*)

around him, and he,  
taking with him those elements of light,  
descends into the  
heart. When that person in the eye turns  
away, then he  
ceases to know any forms.

<sup>c<</sup> (2) He has become one," they say, <sup>t</sup>  
lie does not see."

<sup>tt</sup> He has become one," they say, <sup><c</sup> he does  
not smell."

" He has become one," they say, " he does  
not taste." " He-

has become one," they say, <sup>tc</sup> he does not  
speak." " He has

become one," they say, <sup>tt</sup> he does not hear".

" He has become

one," they say, <sup><</sup> he does not think." <sup>tt</sup> He

has become one/"

they say, " he does not touch." " He has  
become one,"

they say, <sup>()</sup> he does not know." The point of  
his heart becomes

lighted up and by that light, the self  
departs, either